World Alliance News Letter

VOL. XX, No. 10 New York 11, N. Y. December 15, 1944

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

The Year Ahead

As we approach a new year, we can regard the struggle for world order with sober hope. The prospects warrant neither daydreams nor despair. They present a real if limited opportunity for advance towards a better ordered world, and all which that means for creative living. We will do well to make the most of the limited opportunity of 1945, for it is likely to be the greatest opportunity for organizing the peace this generation will have.

Too many of our people still indulge in daydreams about the peace. They see the victorious battles on the long road to victory, battles won at a great price by the young men of the United Nations. They see the collaboration of the allied powers, never before so extensive or so successful in speeding victory. They see the approaching doom of fascist aggression and terror. And seeing these things, they tend to identify victory over the Axis with victory over war itself.

Yet there is no ground for believing that the one victory will lead automatically to the other. A letter from a chaplain in the Pacific to Dean Lynn Harold Hough of Drew Theological Seminary, published in *The Gateway*, points out clearly the responsibility of those at home for the larger victory:

> We are very conscious that our success in battle will only prevent defeat. The achievement of a real victory must rest with those at home.

The more the pressures of common perils are relaxed, the greater becomes the danger that the United Nations will fall apart and indulge in the luxury of peace-time frictions. The longer the machinery for post-war security is delayed, the less obvious seems the need for it and the weaker the will to achieve it. In a sense, the odds against an effective peace organization becomes greater, the closer victory approaches.

This is true, not only because victory over aggression dulls the fear of aggression as a driving force towards international organization. Another factor is the growth of power politics, occasioned by delay and uncertainty over the proposed security agency. To be sure, the immediate establishment of the United Nations organization proposed at Dumbarton Oaks would not eliminate power politics. The great powers do not trust each other enough for that. But in the absence of such an organization and in doubt over its effectiveness and over American participation, the great powers inevitably turn more and more to the alternative: special spheres of influence, separate blocs, secret deals. And these in turn create new obstacles to the mutual trust and constructive effort essential for the world organization.

The current signs of this dangerous process are leading many to jump from over-confidence about the peace to despair. These people discover that the trust of the allied great powers in each other is not strong enough to permit the establishment now of a world government. They see power politics at work in liberated areas, and find preparations for World War III in the midst of World War II. And so they despair of the peace.

Complete pessimism, however, is as unwarranted as over-optimism. It would be foolish to expect the attitudes of the great powers to be fully transformed by a victorious war. History does not move by such unexpected leaps. The most that we can rightly hope for is that the United Nations will carry over and extend somewhat the imperfect collaboration of war-time. If a foundation of cooperative procedures can be laid in our time, more adequate machinery can be built piece by piece over the years, as experience proves its value. Only by such a gradual process will the great powers yield their overt struggle for power.

In short, the real choice we face is not between an imperfect peace agency and an adequate agency, but between an imperfect organization which can keep the peace for a generation and gradually evolve into something better, and an open struggle for power which cannot keep the peace at all. If we were condemned to the latter, there would be cause for despair. But we are not. The initial proposals move in the right direction. Behind them, there is a powerful undercurrent of deep desire for machinery to keep the peace among the little people of the world, in the trenches, in the blitzed and liberated towns, in the homes of service men everywhere. Here, in the hearts of millions upon millions who have suffered in this war is the latent sanction for the better course.

Here too is a challenge to churchmen. We have a heavy obligation to help strengthen and express this spontaneous will to world order, until it becomes a clear and mighty voice no government dare disregard.

Slaughter of the Innocents

Of all the horrors committed by Nazi Germany, the most horrible by far is the murder of the majority of the Jewish people of Europe. The torture and killing by every imaginable method of unarmed men, women and children has reached an abyss of cruelty unknown before in human history. The facts in general have been known for some time, though the enormity of the crime has been too great for full belief by most people. Now, however, first-hand evidence is piling up as a result of the capture of "slaughter-houses," particularly by the Russians in Poland. The true story is worse than the most lurid reports.

On November 25, the War Refugee Board made public first-hand reports of one extermination center, Birkenau in Poland. The separate reports from those who escaped indicate that some 1,765,000 Jews from Poland and other occupied countries were brutally killed in that *one* center in the space of two years. Russian investigations indicate similar figures for another center at Lublin. As the War Refugee Board states:

> It is a fact beyond denial that the Germans have deliberately and systematically murdered millions of innocent civilians—Jews and Christians alike—all over Europe. This campaign of terror and brutality, which is unprecedented in all history and which even now continues unabated, is part of the German plan to subjugate the free peoples of the world. So revolting and diabolical are the German atrocities that the minds of civilized people find it difficult to believe that they have actually taken place. But the Governments of the United States and of other countries have evidence which clearly substantiates the facts.

The full story may never be known, since the Nazis hoped to conceal their crime by its completeness. The Institute of Jewish Affairs, on the basis of various reports from overseas, estimates that about 63 per cent of the Jews in occupied Europe have been killed, nearly 4,000,000 human beings. A further 16 per cent have emigrated, and 9 per cent have been deported by the Nazis, leaving 12 per cent in their native lands.

The possible "reasons" for the slaughter are as unbelievable as the crime itself: reducing the number of mouths to be fed, relieving the housing shortage, promoting a special graft in second-hand clothes, experimenting in methods of death, strengthening the Nazi racial propaganda, and eliminating possible witnesses of the atrocities. From the human point of view, this tragedy of the Jewish people is appalling. From the religious point of view, the sins of the Nazis are even more appalling. And the sins of those in other countries who did nothing to curb the slaughter or alleviate the suffering are not light.

Whatever aid can be given to the remnant of European Jewry is an inescapable obligation for every one of the United Nations and every one of its citizens.

Messages From Commonwealth Leaders

Messages from three distinguished leaders of the British Commonwealth to laymen in the churches have just been received in this country by Dr. Harry N. Holmes of the World Alliance. The Hon. Walter Nash, Treasurer and Deputy Prime Minister of New Zealand, writes:

> The responsibility of the Christian to lead a full, creative, abundant, personal life—to do his share in making a happy family life—does not end either with the home or with the family.
>
> Personal Christianity can never be achieved until all classes and races have equal opportunity to live full, creative, abundant lives. We are in fact our brother's keeper, and he is ours. He will keep us on low levels unless we help him to rise to higher.

The Hon. J. H. Hoffmeyr, Treasurer and Deputy Prime Minister of the Union of South Africa, writes as follows:

> It is the hope of us all that we are drawing near the end of at least the European phase of this war. During the war there has been a great mobilisation of effort and idealism—once again young men and women have shown their readiness to respond to a great ideal. Will it be said in years to come that once again after this war the light of idealism has faded, and that we have been content to get back to 'normalcy'?
>
> I feel that that can only be prevented if we can discover what has been described as a "moral equivalent for war," if we can present to our young men and women an ideal and a crusade which will evoke all the vigour and fire and readiness for sacrificial service which war produces, but direct those qualities along the constructive channels of peace.
>
> That is our immediate task. I hope that the churches of the United States will be able to play a great part in its achievement.

The Hon. Norman Makin, Minister for the Navy of the Commonwealth of Australia, writes as follows:

> To possess a new world worthy of the sacrifice occasioned by the catastrophies of war, its creation and permanence can only be made possible by a deeper reverence for that which is spiritual in character, lending to the temporal greater refinement and honour in human relationships.
>
> We cannot hope to succeed in the rehabilitation of society unless we are actuated with an increased zeal to serve one another. To permit greed and avarice again to predominate in our way of life is but to lead us again into further world disputation and unrest. As a layman of a Christian congregation, I feel an added responsibility comes to all who make Christian profession to assist in guiding our world's destiny to the ideals of the Eternal.
>
> I tender my greetings to all who join in righteous endeavor to promote through the great Fatherhood of God human happiness and well-being.

Impressions of England

The NEWS LETTER *is glad to present this first-hand report from the Rt. Rev. G. Ashton Oldham, Protestant Episcopal Bishop of Albany and President of the American Council of the World Alliance, on his return from an important mission to England.*

It is a great pleasure to have this opportunity of a few words with readers of the NEWS LETTER on my impressions of England. Early in October Bishop Hobson and I went by Army transport plane to England, and the trip was delightful. We had an early breakfast in Newfoundland and dinner in Scotland—another bit of evidence that this is one world. Our schedule, though rather exacting, was a most interesting one, providing for meetings with leaders of all the Churches as well as leaders of the State, including the Prime Minister and all the members of the Cabinet, as well as a number of Admirals and Generals, both British and American. We thus had unusual opportunities for conversation and observation.

Notwithstanding this most interesting and valuable experience, it was both a comfort and joy to get back to America; a comfort to be free from blackouts, bombs and lastly, lurking submarines, and a joy to greet old friends again and to sense the tremendous power of this mighty land now being harnessed and used to save mankind from the slavery worse than death. My first reaction is how thankful we should be that we for the most part have been spared the direct ravages of war. To be sure, we have to undergo certain restrictions which are little more than inconveniences. Our cities have not been bombed, we do not have to listen daily to the warning siren or hear the bombs explode, thankful that they have missed us and saying a little prayer for those who have been hit. We do have fruits and more than one egg a month and one quart of milk a week, and we can buy a suit or dress oftener than once in five years. Nor do we have to sleep in shelters and subways either for safety from bombs or because our homes have been destroyed. It gives one a queer feeling to walk down to the subway to board a car and have to go past rows of sleeping men, women and children for whom the subway has been the only home for months and, in some cases, for years. All these privations the English endure with a fortitude, patience and good cheer that must be seen to be appreciated. Never once did I hear a complaint. Though they must be very tired after five years of this, they bravely disguise it. Whatever may be our differences, we cannot but admire such courage as this, and Americans should be thankful to have the chance of helping such people as well as to have their help in making this a safer and better world.

With regard to the Churches, I had conferences with the Archbishops and others of the Anglican communion, with the Moderator and others of the Church of Scotland, and the leaders of the various Churches in England. I sat in on several occasions with the British Council of Churches; and at two of these meetings we had the pleasure and benefit of the presence of W. A. Visser 't Hooft and Pastor Boegner. The latter, despite all his hardships, looked about the same as ever, a trifle thin perhaps, but full of his old vigor and enthusiasm. We discussed the matter of reconstruction of European Churches but space does not permit me to go into detail. Suffice it here to say that thoroughgoing and constructive plans are under way for a concerted and cooperative effort to that end.

In England the physical destruction has been enormous. This presents a grave and staggering problem, yet the British Council of Churches passed a resolution to the effect that they would not ask funds from outside to rebuild their churches because those on the Continent were in greater need—surely a most generous and Christian act. Despite their taxes and debts, the British Council of Churches is already laying plans to raise a sum of one million pounds for this purpose. Sad and terrible as is their loss, it nevertheless presents the opportunity of placing church buildings in better locations and using endowments to better advantage.

The terrible loss suffered in the death of the Archbishop of Canterbury cast a dark shadow over our mission. I had the rare privilege of a visit with His Grace on the Sunday before his untimely death and also attended the funeral Service in Canterbury Cathedral. A great scholar, a great leader, a great Christian has fallen. His wise and courageous leadership was greatly needed and will be sorely missed in the troublous days which lie ahead. Yet Dr. Temple's high vision of Christian social responsibility will continue to point the way forward for churchmen and statesmen alike.

Everywhere I found the leaders alert and alive to the critical situation facing them, and in many instances, making novel and courageous ventures to bring the Church to the people by holding services in factories, shipyards, shelters and subways.

The Church is also vitally interested in the education of its youth, as evidenced in its support of the new Education Act which provides for thoroughgoing Christian education in all the schools.

On the whole, the Church impressed me as gaining in spiritual vitality despite—or perhaps because of—its material losses. Much of the spiritual leadership in the post-war years will come from the Churches in England and on the continent which have been through the purging fires of suffering and devastation. They will need our material assistance; but we shall need and greatly profit by their deepening spiritual experience.

Protestant Leaders on Dumbarton Oaks

Statement adopted at the biennial meeting of the Federal Council of the Churches of Christ in America, at Pittsburgh, November 28.

The Dumbarton Oaks proposals initiate a definite plan for the continuing collaboration of the United Nations and in due course other nations. The Federal Council of Churches has long sought such a step and welcomes its occurrence. It would be a major disaster if this war were to end without provision for such continuing collaboration, and we rejoice that neither the exigencies of war nor the pendency of a national election has deterred American leadership from the effort to achieve this essential result.

We recognize that transition from international anarchy to a complete, constitutional world order cannot occur at a single step. It was thus to be expected that any presently practicable plan should fall short of what will be required to assure lasting peace. The organization proposed has many of the characteristics of a military alliance of a few great powers. Certain provisions seem to envisage a division of the world into regional spheres of influence dominated by one or another of the great powers. Reliance is placed primarily on force unrelated to any explicitly agreed upon principles of justice. Further, the proposed organization should be more adequately endowed with curative functions needed to deal with the causes of war and with creative functions needed to draw the nations together in fellowship.

With all of these defects, the proposals do, however, have the great merit of providing for a continuing and virtually constant consultation of representatives of the great powers and of selected lesser powers under conditions which will subject what is done to the moral judgment of mankind. The economic and social council, and related agencies, can do much to provide fellowship among the nations and eradicate the causes of war. If the proposals envisage much that partakes of a military alliance, at least that military alliance is to be put into a setting which will permit public opinion to influence its evolution toward a more adequate general organization. That will, above all, require an alert and enlightened attitude by the peoples of the world and a willingness that the conduct of their nations, whenever it in fact materially affects others, shall be subject to international discussion and judgment at the bar of public opinion.

We believe that the proposed organization, with such beneficial modifications as ought to result from further consideration by the prospective members, can be developed into one that will commend itself to the Christian conscience. As such, we believe it should receive the support of our people, with full recognition of its present limitations and with determination to overcome them. Admittedly, that will be a long, hard task. We emphasize that success will depend not merely upon political measures but upon more general acceptance throughout the world of common moral judgments about national conduct. The ethical and moral standards recognized as applying to individuals must become generally accepted as applicable also to national and international conduct. This is one of the indispensable conditions of world order. Without it international law can never become a reliable instrument of order.

It is at this point that Christians have a peculiar responsibility. We recognize it as our duty to seek to translate into action the beliefs which we profess. It is, at the same time, our profound conviction that no system of international security can succeed which fails to reckon with such principles of our faith as the imperative of the moral law, the worth of every human being, the precedence of human over material values, and the moral duty of cooperative action in a world community. No system for the organization of world society, however perfect in political theory and structure, can long succeed without the undergirding of these principles. And a system which may be imperfect at its inception may develop into something curative and creative if Christians are vigilant and persistent in concerted action to bring the moral and spiritual resources of their faith to bear continuously upon the problem of world order.

Finally we must constantly reiterate the following basic affirmation of our Statement of Guiding Principles: WE BELIEVE that a supreme responsibilty rests with the Church. The Church, being a creation of God in Jesus Christ, is called to proclaim to all men everywhere the way of life. Moreover, the Church which is now in reality a world community, may be used of God to develop His spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace. For this service Christians must now dedicate themselves, seeking forgiveness of their sins and the constant guidance and help of God.

* * *

In an address before the Federal Council, Dr. John Foster Dulles, chairman of the Commission on a Just and Durable Peace, stated:

> We can feel encouraged. The Dumbarton Oaks proposals contain great possibilties. The Economic and Social Council and related agencies can do much to develop fellowship among the nations. . . . The Security Council can be a forum where controversial matters are discussed, where public opinion may focus its pressures and where conflicting theories about national conduct may become reconciled. The World Court can be used to extend the reign of law. All of this can gradually engender the moral basis needed for a complete constitutional order.

Catholic Leaders on Dumbarton Oaks

Statement issued by the Catholic Bishops of the United States on November 19.

We have met the challenge of war. Shall we meet the challenge of peace?

This is the question uppermost in the minds of men everywhere who in suffering and hardship have stood out against ruthless aggression. The men of our armed forces, the masses of our citizens, our leaders, all want to be true to our soldiers who have given so much, some even their lives, in this war for freedom. They want to be true, as well, to future generations on whom we have been forced to place a heavy burden as the price for their freedoms. Honestly, earnestly we want to garner from the sacrifices, hardships and losses which have gone into this war the full fruits of victory in a good peace. The foremost problem in post-war planning is how to secure for ourselves and all the world a just and lasting peace.

Recently representatives of the United States, the United Kingdom, the Soviet Union and China at Dumbarton Oaks formulated and presented to their Governments broad tentative proposals for an international organization for "the maintenance of peace and security and the creation of conditions which make for peace." These proposals have been given to the public for full study and discussion by peoples of all countries. Our own Secretary of State has expressed the hope that leaders of our national thought and opinion will discuss them in the spirit of constructive effort.

Freedom From Hatred, Greed

Public opinion in our country can exert a tremendous effort in making the peace and determining the manner of international collaboration for its maintenance. If public opinion is indifferent or uninformed, we shall run the risk of a bad peace and perhaps return to the tragedy of "power politics," which, in the past, divided nations and sowed the seeds of war. If public opinion is alert and informed, we can have a lasting peace and security. It is imperative that all our citizens recognize their responsibility in the making and maintenance of the peace. They must inform themselves on the issues and form their judgments in the light of sound reason and our Christian democratic traditions. They must free themselves from hatred, from distrust, from the spirit of mere expediency, from national greed and from indifference to right in the use of might, and they must form their judgments on the basis of stern objective realities.

This war came largely from bad education. It was not brought on by primitives or unlettered peoples. The contemporary philosophy which asserts the right of aggression is the creation of scholars. Discarding moral principles and crowding God out of human life, scholars produced the monstrous philosophies which, embodied in political and social systems, enslave human reason and destroy the consciousness of innate human rights and duties. In these systems the notion of the common good is utterly distorted; it is no longer conceived as the consequence of the common enjoyment of rights and the common discharge of duties, but the creation of the caprice of a dictator or group or a party. The gilded dreams of a new era, which these systems heralded, have proved to be a hideous nightmare. If we are to have a just and lasting peace, it must be the creation of a sane realism, which has a clear vision of the moral law, a reverent acknowledgment of God its Author, and a recognition of the oneness of the human race underlying all national distinctions.

The Atlantic Charter

We have no confidence in a peace which does not carry into effect, without reservations or equivocations, the principles of the Atlantic Charter. We feel, too, that it should provide assistance for prostrate nations in reconstructing their economic, social and political institutions. If justice is compromised, if unreasonable concessions are made to might, grievances will rankle in the bosom of aggrieved nations to endanger the peace of the world. If prostrate nations are not assisted in giving to their peoples fair economic opportunities, they will become the arena of civil strife and turmoil. No international organization will be able to maintain a peace which is unfair and unjust.

There is an international community of nations. God Himself has made the nations interdependent for their full life and growth. It is not therefore a question of creating an international community, but of organizing it. To do this we must repudiate absolutely the tragic fallacies of "power politics" with its balance of power, spheres of influence in a system of puppet governments, and the resort to war as a means of settling international difficulties.

Might Must Yield to Law

After the last World War an attempt was made to organize the international community. It failed not because its objective was mistaken but because of inherent defects in its charter, and more especially perhaps because the nations were not disposed to recognize their duty to work together for the common good of the world. International law must govern international relations. Might must be subordinated to law. An international institution, based on the recognition of an objective moral obligation and not on the binding force of covenant alone, is needed for the promotion of international cooperation for the common good of the international community. The common good of every nation is inseparably connected with the common good of the international community.

The international institution must be universal. It must seek to include, with due regard to basic equality of rights, all the nations, large and small, strong and weak. Its constitution must be democratic. While it is reasonable to set up a Security Council with limited membership, this council must not be an instrument for imperialistic domination by a few powerful nations. Before it every nation must stand on its rights, and

not on its power. It must not allow any nation to sit in judgment in its own case. Frankly, it must recognize that for nations as well as for individuals life is not static. It must therefore provide in its charter for the revision of treaties in the interest of justice and the common good of the international community, as well as for the recognition of a people's coming of age in the family of nations.

Strong Nations Must Help Weak

The function of the international organization must be the maintenance of international peace and security, the promotion of international cooperation and the adoption of common policies for the solution of common economic, social and other humanitarian problems. In the maintenance of peace it is reasonable that the organization have at its disposal resources for coercing outlaw nations even by military measures.

In fostering and promoting international cooperation it must seek to guarantee to the weak and poor nations economic opportunities which are necessary to give their peoples reasonable standards of living, and it must seek to prevent selfish monopolistic control of raw materials which are needed for the economic stability of other nations. Effective international cooperation lays definite duties on favored nations. No nation may view with unconcern conditions that permit millions of workers in any country to be without the opportunity to secure from their labor adequate family support. Nations rich in natural resources must remember that ownership of property never dispenses with the social obligations of stewardship. Nations gifted with inventive and productive genius are obligated to serve the reasonable needs of other nations. Nations should open, under effective guarantees, world avenues of communication to all law-abiding countries. Protective national legislation for legitimate national economic interests must not impede the flow of international commerce and the right social function of international exchange.

Teeth for World Court

In the international organization there should be a World Court, to which justiciable disputes among nations must be submitted. Its authority should not be merely advisory, but strictly judicial. A condition for the right functioning of this court is the proper development and codification of international law. Competent international authority must enact into positive law the principles of the moral law in their international references, and to these will be added positive treaty provisions and the charter and legislation of the international organization.

The World Court should be empowered to render decisions in cases submitted to it either by any party in interest or by the international organization. It must have authority to refer its decisions to the international organization for execution. It would be useless to set up a World Court and either deny it the right to demand the execution of its decisions or make the execution of them subject to the discretion of the international organization. Nations which refuse to submit their international disputes which constitute a threat to the peace or the common good of the international community, should be treated by the international organization as outlaw nations. Moreover obligatory arbitration of international disputes which threaten world peace would mark a signal advance in international relations.

Innate Rights of Man

The international organization must never violate the rightful sovereignty of nations. Sovereignty is a right which comes from the juridical personality of a nation and which the international organization must safeguard and defend. However, national sovereignty may not be interpreted as absolving a nation from its obligations in the international community. Moreover even within the State, national sovereignty is limited by the innate rights of men and families. Since civil authority does not confer these God-given rights it may not violate them.

The ideology of a nation in its internal life is a concern of the international community. To reject this principle is tantamount to maintaining that the violation of the innate rights of men in a country by its own government has no relation to world peace. Just at this moment, in the interest of world peace, our nation is exerting itself to root out some ideologies which violate human rights in the countries we are liberating. We hold that if there is to be a genuine and lasting world peace, the international organization should demand as a condition of membership that every nation guarantee in law and respect in fact the innate rights of men, families and minority groups in their civil and religious life. Surely our generation should know that tyranny in any nation menaces world peace. A nation which refuses to accord to its own people the full enjoyment of innate human rights cannot be relied upon to cooperate in the international community for the maintenance of a peace which is based on the recognition of national freedom. Such a nation will pursue its own selfish international policies, while paying lip service to international cooperation.

Free Men, Free Nations

We have it within our power to introduce a new era, the era for which peoples have been longing through the centuries, the era in which nations will live together in justice and charity. It is a Christian hope we want to realize, the hope of a world at peace, a world of sovereign states cooperating in assuring all men the full enjoyment of their rights, a world of free men and free nations with their freedom secured under law. War may come, but if our hope is realized it will be a war of punishment meted out to outlaw nations. Through all the sufferings and sacrifices of this war we have remembered and we recall today the words of our Chief Executive, written at its beginning:

> "We shall win this war, and in victory we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations."

Disciples on Peace

In a resolution on permanent peace, adopted unanimously on October 20th, the International Convention of the Disciples of Christ at Columbus, Ohio, set forth nine principles for Christian advocacy and practice. These principles are in part as follows:

1. The Four Freedoms . . . are essential to the security and happiness of all peoples if justice and decency in international relationships are to be achieved.

2. War is not inevitable. Its germs are susceptible of isolation, examination and elimination.

3. Peace can be had only if nations and their individual citizens are willing to seek it, pursue it, and pay the price required to obtain it. The will to peace on the part of mankind is the prerequisite to any inheritance of peace as the gift of God.

4. No peace should be imposed upon vanquished peoples that may later lend color to the charge that the victors have used their victory to gain territorial or economic advantage over the defeated. Vengeance belongs to God and it has no place in man's efforts to establish justice.

5. From the Gospel of Christ are derived those principles of human relationships that are set forth in democracy and it should always be kept in mind that these are never to be surrendered to political or military dominance or to economic determinism.

6. This is God's world. It is one world in its necessary relations and interrelations, and not a racial or nationalistic world.

7. Historic American doctrine declares that "all men are created equal and are endowed by their Creator with certain inalienable rights." As Christians and as patriots we cannot be indifferent to the efforts of the underprivileged and oppressed to secure for themselves those rights which we have declared to be God-given and inalienable.

8. Some form of effective world organization is essential to a peace that is just and permanent. Such a world organization should be so constituted that its decisions represent the predominant collective will of the society of nations democratically arrived at. It should be sufficiently strong to restrain those who threaten the peace of the world. It should exercise pacific, friendly, coherent and mutually beneficial functions to promote goodwill between nations in order to counteract other forces, whether materialistic, militaristic, or fanatically nationalistic.

9. The Christian forces of the world have not left mankind in this tragic hour without a witness to the will of God as it has been vouchsafed to us. We call attention to the fact that . . . various pronouncements emanating from the World Council of Churches and from many denominational and interdenominational gatherings have declared what Christians conceive to be the will of God for our time in relation to peace and world order.

The three-faith *Pattern for Peace* was approved, together with Protestant and denominational statement as study and resource material for use in Disciples churches. These were urged to form study groups to "prepare our citizens to exercise intelligent and creative efforts on behalf of the elimination of war and the bringing about of a just and permanent peace.

The Problem of Punishment

One of the difficult problems of world order is the question of punishment of aggressors and oppressors. The problem is understandably acute for religious people in occupied areas. Private vengeance is no answer. Wrote the Most Rev. Willem Mutsaerts, Catholic Bishop of 's Hertogenbosch, Holland:

> Our bearing was high spirited during the occupation; our behavior must also be dignified after liberation. A feeling of vengeance and hatred may be understandable, but we have not learned that from Christ.

On the other hand, sentimental forgiveness is no more of an answer. Protestant and Orthodox leaders from twelve countries, meeting in Geneva some time ago, said:

> There can be no true forgiveness unless there also be repentance. . . . New wars are prepared by vengeance and hatred, but sentimental forgiveness to those who feel no repentance only encourages evil.

Easton Follows Through

A significant outgrowth of the recent Lafayette College Institute (see November NEWS LETTER) in support of a world organized for security and peace, the Easton (Pa.) Peace Council has been organized by representatives of more than fifty groups in that city, with the avowed purpose of assisting in any sound movement that will prevent future war and will perpetuate peace through a world organization.

Representatives of church organizations, schools, industry, labor and civic and service clubs attended the organization meeting at Hotel Easton, at which Harold N. Crane, superintendent of Wilson Borough public schools, was elected temporary chairman. Permanent officers will be elected at a meeting on December 11.

Deciding not to become a pressure group, the council agreed that its first step should be to start an educational movement to inform all interested persons concerning problems and methods of world cooperation and collaboration that will promote unity among nations. Various proposals made for a world security organization will be studied and the wishes of the council will be made known to members of Congress, especially as to specific proposals, Mr. Crane said.

It is the plan of the council to bring nationally known speakers to Easton to discuss plans for lasting peace that are or will be considered, and to form a strong organization that may serve as a model for others throughout the nation.

WHAT CHURCHES ARE DOING

The NEWS LETTER *welcomes reports on successful world order projects, conducted by local religious groups. These reports can be of service not only to the group immediately concerned, but to many other groups stimulated by the example. An ounce of successful practice is often worth several pounds of theory. Readers are urged to send in brief reports of projects conducted in their own church or one with which they are familiar. The reports should stress the "how" of the project, and the effect achieved. Send reports to the World Alliance News Letter, 70 Fifth Avenue, New York 11, N. Y.*

Inter-faith Meeting in Nashville

Representative groups of Catholic, Protestant and Jewish laymen attended an inter-faith meeting on a just and lasting peace at the Vine Street Christian Church in Nashville, Tennessee, the minister of which is the Rev. Dr. Roger T. Nooe. This gathering, sponsored by the Men's Club, invited the speakers of the three faiths to discuss the patterns for peace in the post-war world. Mr. Larkin Crouch, chairman of the World Order Committee of the host church, represented the Protestant faith. Mr. O. B. Hofstetter spoke for the Catholic faith, and Mr. Mortimer May was the representative of the Jewish faith. All three speakers laid emphasis upon the necessity of cooperation among all religious faiths in deciding upon a common agreement for the establishment of a just and lasting peace.

Lutheran Women in Utica

The Women's Guild of the Church of the Redeemer (Evangelical-Lutheran) in Utica, New York, of which the Reverend Dr. Arnold F. Keller is the pastor, devotes an hour of its monthly all-day meeting to the discussion of post-war plans and the church's place in the after-war world. A considerable amount of literature was widely distributed throughout the parish and in the homes of friends of the church members. Special church school classes in the Church of the Redeemer have likewise centered their discussions for the fall quarter on issues of the peace.

World Order Program in Chicago Churches

Under the direction of Dr. Preston Bradley, minister of the Peoples Church of Chicago, a well rounded program emphasizes international responsibilities. Besides the Service Men's Committee of the Veterans' Service Committee which handles the problems of the service man and service woman, the various organizations of the church discuss the problems of the peace at their meetings. The Woman's Club and the Business Woman's Club have special international relations committees which focus attention on specific problems of international relations, and during these coming months are dealing particularly with Asia and Scandinavia and their relation to America's participation in the war effort.

SUGGESTED READING

A Peace That Pays by Thomas P. Brockway. Foreign Policy Association, 22 East 38th Street, New York 16. 25 cents.

An excellent "headline book" on the economic aspects of international cooperation. Peace and prosperity must go together, if we are to have either. Good for discussion groups.

A Durable Peace in Eastern Asia by Willis Lamott; **A Durable Peace in Europe** by William H. Chamberlin. Federal Council of Churches, 289 Fourth Avenue, New York 10. 20 cents each; less in quantity.

Two study pamphlets with discussion outlines published by the Commission on a Just and Durable Peace as background material for church groups.

A Papal Peace Mosaic: 1878-1944. Catholic Association for International Peace, 1312 Massachusetts Avenue, N.W., Washington 5, D. C. 10 cents; less in quantity.

Excerpts from messages of the five latest Popes, made more valuable for leaders and study groups by the inclusion of a topical index.

Let's Look at Education and the People's Peace. Educational Policies Commission, 1201 Sixteenth Street, N.W., Washington 6, D. C.

The main thesis of the original pamphlet (see October 1943 NEWS LETTER) is told by means of cartoons. A good popular introduction for adults as well as young people.

Arbitration in International Controversy by Frances Kellor and Martin Domke. Commission to Study the Organization of Peace, 8 West 40th Street, New York 18.

A useful survey of procedures and problems of international arbitration, published jointly with the American Arbitration Association. Good for leaders and advanced groups.

American Policy Toward Palestine by Carl J. Friedrich. American Council on Public Affairs. May be secured through this office for 75 cents.

Professor Friedrich summarizes American policy since 1916. Pertinent documents are conveniently appended.

Foreign Policy Begins at Home by James P. Warburg. Harcourt, Brace, New York. $2.50.

A stimulating book on American foreign policy, in historical perspective, by a former officer of the O.W.I.

Armistice 1918 by Harry R. Rudin. Yale University Press, New Haven, Conn. $5.00.

A scholarly study of the actual process by which the Germans secured an armistice in 1918. While too specialized for the average reader, the book throws light on problems of peace-making in this war.

World Alliance News Letter published monthly (except for July and August) by the Church Peace Union and the World Alliance for International Friendship Through the Churches (American Council), 70 Fifth Avenue, New York, N. Y. Dr. William P. Merrill, *President, Church Peace Union;* Rt. Rev. G. Ashton Oldham, *President, World Alliance;* Dr. Henry A. Atkinson, *General Secretary;* Richard M. Fagley, *Editor.* The *World Alliance News Letter* is sent to all members. Individual mem- Printed in U.S.A.